Maha Bodhi Pamphlet Series No. 10.

SARNATH

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FOURTH REVISED IMPRESSION.

94.3435
1645

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A, COLLEGE SQUARE, CALCUTTA.

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THE MAHA-BODHI

A Monthly Journal of International Buddhist Brotherhood,

Editors : **D, VALISINHA and SRI C. SEN.**

ANNUAL SUBSCRIPTION.

India, Ceylon, Burma, Rs. 4; Europe, Shillings 6; America Dollars 2; Far East, Yen 6.

Address :— Maha-Bodhi, Holy Isipatana, Sarnath, Benares.
Telegraphic Address : "BUDDHIST," Calcutta.

SARNATH

CHAPTER I.

HISTORICAL

One has to transport oneself into a period over three thousand years ago to imagine what the sacred Kāshi was like. It could not have been then a tract full of Stupas, Viharas, Monasteries and Chapels of the Buddhistic period, nor like the modern Benares with its Ghats and gorgeous Hindu Temples bordering on the Ganges. Its great age and sanctity can well be gathered from a legend which says that when Shiva cut off one of the heads of Brahma in a quarrel with him and was carrying it, the head dropped here and disappeared. (Alberuni's India—Vol. II, p. 47). It was here that the mother Ganges was deified as a goddess riding the Makara or Crocodile. The word Kāshi owes its origin to a tribe of this name that inhabited the area. Kāshi is mentioned in Vāyu Purāna as one of the single countries in the middle realm (Alberuni, Vol. I, 299). Dr. Barnett tells us that Kāshi was the centre of a small kingdom. (Antiquities, p. 131). It must, therefore, have been a seat of learning where Rishis and Pundits lived and taught. In some part of it ascetics, yogis and hermits must have lived, hence its sanctity. It vied with Kashmir, another centre of Sanskrit learning, in fame.

In this region of ancient Kāshi, one tract was known as Rishipatana which in the Pāli language was known as Isipatana during the Buddhist period. It will be

interesting to trace the meaning of the word Patana. The word Rishi is of course well understood.

(*a*) Pattan, Sanskrit from Pattanam means a town;

(*b*) Pattana (Prakrit) means city, place, port, a sort of village (see Apte, Monier Williams and others);

(*c*) Pattan: in popular language, landing place, a ferry, bathing place on a river side (Mya Singh's Punjabi Dictionary).

(*d*) Patana—Pāli dictionary recently issued by the Pāli Text Society defines this word as:

(1) Falling (what "falling" means we shall see later on);

(2) Ruin;

(3) Geba (abode). (This fits my theory).

Fa Hien understood the word in the sense of "Falling" *i.e.*, Parinirvana of a Pratyeka Buddha, namely a saint, who attained Buddhahood without a teacher but passed away without saving others. I am afraid he fell into an error as we shall presently see.

(*e*) In Mahāvastu, a Sanskrit Buddhist work (edited by Senart, Vol. I, pp. 357-59) the explanation is stated as follows:

"There was a big forest at a distance of a yojana and a half from Benares. Five hundred Pratyeka Buddhas lived in that forest. Once they rose to the sky where they all attained Nirvāna. Their bodies fell on earth. As the bodies of the Rishi or Prateyaka Buddhas fell on the forest so the latter came to be known as Rishipatana." The older Sanskrit dictionaries like

Amara Kosh, Medini, Brahputti Kosh, Vachaspati Kosh and Shashvat Kosh give the following meanings :—

(1) Where people *fall*, i.e. they go;

(2) Where vessels are broken;

(3) Something good for a particular place.

The commonsense view therefore is that Rishipatana meant the abode of Rishis or their rendezvous, although in the south of India, the word Pattana means a sea-side commercial town which Benares of course is not. (Iconography Vol. I, Part II, 428 G. N. Ayyar).

The modern name Benares, otherwise pronounced Varanasi, owes its name to its situation between the two streams Varuna and Asi, tributaries of the Ganges.

Near or within Rishipatana (Isipatana) there was a park called Mrigadava (Pali Migadaya), that is to say, a deer park. There is a legend that Buddha in one of his previous births persuaded the Rāja at the time not to hunt deer wholesale but to be content with the supply of one deer a day. On a certain day the turn of a doe came who was an expecting mother. She sought the help of the Bodhisatva, Lord of the deer, in the previous birth, for protection, on the ground that her death would mean the loss of two lives. She was spared at the intercession of the Bodhisatva. There is no historical basis for this legend. We may well expect that the Buddhist doctrine of Ahimsā led to the abandonment of hunting altogether, and that the kind treatment of the deer must have resulted in their docility and attachment to the Buddha. No wonder if Buddha began to be called Sarang Nath or the Lord of the deer. In course of time Sarnath, an abbreviated form of Sarangnath according to Cunningham, came to be the name of the locality.

Let us trace the changes in the meaning of the word "*Sarang*".

In ancient dictionaries this word had only three meanings.

Deer, *Chatak*, Elephant.

In modern dictionaries from one of its meanings as "*variegated* colour," it came to mean so many animals and birds that it would be needless to enumerate their names. Suffice it to say that not only were the lion, the elephant, the hare, the peacock and the deer included in the meaning of this word but Shiva and Kamadeva came also to be among its various senses. In the Mahabharata, Shiva is no doubt mentioned in one place as Sarang but not *Sarangnath*. Mr. Dayaram Sahni says in his Guide that it is interesting to observe that Sarangnath is also an epithet of the Brahmanical deity Shiva, and that the name is borne by the little Mahadeva shrine situated half a mile east of the Buddhist remains of Sarnath (p. 1). I have not been able to find from where Mr. Sahni has obtained the information that *Sarangnath* is one of the epithets of Shiva. We have seen the numerous meanings of Sarang and that Sarang as Shiva is mentioned in the Mahabharata and in modern dictionaries but *Sarang-natha*—Lord of the deer—is only one of the epithets of Buddha. Shiva may be called Sarang but no legends connect him with the deer so as to justify the name Lord of the deer. The fact that a shrine of Mahadeva may be called Sarnath, the name of the locality, is not surprising. After the supersession of Buddhism by Brahmanism, the name of the locality was, in all probability, given to the shrine.

This deer park was the place to which Buddha repaired from Buddhagaya after his Enlightenment and here it was that he met the five ascetics who had deserted him on his abandonment of asceticism. It is stated that these ascetics were at first unwilling to show him reverence. When, however, they listened to him they became his disciples. The place of meeting is now called *Chawkhandi*. We shall have occasion to speak about it later.

This park became important in Buddha's lifetime and after his death, it became a prodigious Buddhistic establishment as the following quotation will show :—

"The original city of Benares (Kāshi) is supposed to have been at Sarnath, 3½ miles north of the present city, where ruins of brick and stone buildings, with three lofty stupas still standing, cover an area almost half a mile long by a quarter of a mile broad.

"Sakya Muni the Buddha came here from Gaya in the 6th century B. C. (from which time some of the remains may date) which shows the place was even then a great centre. Hwen Tsang the celebrated pilgrim visited Benares in the 7th century and described it as containing 30 Buddhist Monasteries with about 3,000 monks and 100 temples of Hindu gods."

Ency : Br. III, p. 714.

It may be fairly presumed that although Risipatana covered a large area and was the centre of learning with a considerable population, yet the *deer park* was the roaming ground for denizens of the forest, particularly the deer. Occasionally an anchorite might be seen here and there. The Hindu establishments were in other

parts of Rishipatana and the deer park was a virgin region for the numerous monasteries, Viharas and Stupas which were raised in the Buddhistic period. It was, therefore, almost exclusively a Buddhist land. There is a large area yet to excavate and one cannot predict what further exploration may yield.

The earliest reference to the construction of a religious building at Sarnath is that supplied by the story of a merchant called Nandiya who is said to have erected a Vihara for the residence of Buddha and his followers.

The story as given in the Pali Katha is that in Buddha's time a pious Setthi lived in *Baranasi* (Benares). His son Nandiya declined to marry Raivitti to whom his parents wanted to marry him. His mother invited the girl to her house and asked her to serve the Bhikkhus who used to be fed there and to attend Buddha's sermons. She behaved so well that eventually Nandiya married her. The Setthi dying, Nandiya succeeded to the estate and built a Vihara at Isipatana, near the Mahavihara, for the Buddha and his followers and, as a reward for this good deed a celestial palace came into existence (Pali edition of Buddha-ghosha's commentary on a gatha in Piya Vagga, 16th Vagga p. 439). This shows the existence of two Viharas in Buddha's time, neither of which has yet been discovered.

When Fa Hien saw Sarnath in the 4th century B. C., he found four big Stupas and two Monasteries but no temples of Hindu deities.

The Buddhistic establishments such as there were, received a rude shock at the hands of white Huns, the notorious vandals, under their leader Mihir Kul in the

6th century. Whether after that event there were any new structures erected, or repairs made before the visit of Hwen Tsang, we have no evidence. In the 7th century, however, when this celebrated Chinese pilgrim visited the spot he found 30 Buddhist monasteries with about 1500 Bhikkhus belonging to Southern School (Thera Vada) and one hundred temples of Hindu gods. This is clearly indicative of the decline of Buddhism in India. The construction of 100 Hindu temples was a symptom of the slow absorption of Buddhism by Brahmanism.

Such a place full of idols could not escape the hammer of Sultan Mahmud Gaznavi in the 11th century. The final blow was dealt in the 12th century (A.D. 1194) by Kutubuddin, one of Muhammad Ghori's generals.

Only two or three buildings survived the three devastations to be silent witnesses of what had happened. Two big Stupas of colossal dimensions still remained in their proper places for six centuries. One of them was demolished by Jagat Singh, an official of the Raja of Benares, in January 1794 for building a Gunj which exists to the present day and is called after his name. In order to show how this happened and what discovery was made I cannot do better than quote a passage from a lecture delivered by Mr. Sahni before the Punjab Historical Society.

"Only two or three buildings partially survived these hostile invasions. . . . . After the wholesale destruction, the deer park would seem to have been completely deserted and the priests either fled or got absorbed into the Brahmanical faith. These remains were, however, to witness another regeneration; full

six centuries after their overthrow, an accidental discovery drew the attention of the European Officers of Benares to their great archaeological importance. This happened in this way. In January 1794 one B. Jagat Singh, the Diwan of Raja Chet Singh of Benares, wanted materials for the construction of a Bazar now known as Jagat Gunj in the city of Benares. He accordingly pulled down at Sarnath a huge tower solely built of brick and levelled it down to its foundations. This monument was 110 ft. in diameter and there is now good reason to believe that it was one of the most important buildings in the Deer Park, *i.e.* the Dharmarajika Stupa erected by Asoka himself. Jagat Singh's excavation brought to light two vessels of sandstone and marble one inside the other. The marble vessel contained some human bones, some decayed pearls, gold leaves, etc. There was also found a Buddha statue bearing an inscription of the Samvat 1083 . . . . The bones found in the marble casket, which were committed to the Ganges were most probably a portion of the corporeal remains of the Buddha himself."

"At the third devastation in the 12th century, Sarnath had both Hindu and Buddhistic structures, whether newly built or old ones repaired. The evidence of this is afforded by the discovery of traces of the existence of a temple dedicated to Varaha or Marichi, the goddess of Dawn in the chapel in the south-east corner of the court-yard of the main shrine which the Archæological Department unearthed in 1918-19. This image, must have been removed or destroyed before the shrine was unearthed. At a later date the main shrine was appropriated for Brahminical worship for in its

east corner was lying a well-preserved seated image (height, 2′ 6″, width 3′) representing one of the aspects of Bhairava, as also a small pedestal containing a group of five Shiva Lingas'' (Sahni Guide p. 23).

In addition to these, a huge statue of Shiva slaying a demon, which had not been finished at the time of the devastation, has also been found. It can be seen in the Museum (second block).

Mr. Sahni as well as Mr. Oertel, who did the excavations found pulses and cooked rice in earthern vessels in some cells, which shows that the devastation was sudden and violent, leading to an abrupt desertion by the occupants of the buildings. This happened in what is called Kittoe's Monastery.

From 1794 to 1815 nothing was done by the authorities. A series of excavations were undertaken by various gentlemen from 1815 to 1877. We will briefly refer to those gentlemen who did the excavations, noting the years of their work.

(1) Col. Mackenzie, 1815.

(2) Sir Alexander Cunningham, the indefatigable explorer 1834—1835. He has left us a record of his work. The finds unearthed by him can be seen in the Indian Museum, Calcutta. Some ancient relics obtained by excavation were utilized in building the Barna bridge known as the Duncan's bridge, and in buildings like the Queen's College and in the construction of the Railway in 1896. No less than 48 statues and numerous fragments were used up in the construction of the break water of the Duncan Bridge. Cunningham's great love of antiquities is evident from his bearing all the cost of excavation from his own pocket.

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(3) Major Kittoe and others did excavation work from 1834 to 1877 after which there was a lull of 23 years until 1905 when excavations were once again taken up in all earnestness and continued up to 1922.

The Anagarika Dharmapala visited the Deer Park in 1891 in the company of a Japanese Buddhist monk. At that time, he says, he saw ruins—the Dhameka Stupa also in a ruined condition and a neglected Jain Temple in the neighbourhood. Dharmapala says he could not at that time distinguish between a Buddhist and a Jain image. He found only pig breeders on the spot. In 1914 when a good deal of excavation work had been done by the Archæological Department, he conceived the idea of constructing a temple to be named *Mulagandha Kuti;* this name he chose for the new temple as he had found it inscribed on a slab of stone unearthed during the excavations. It is now a *fait accompli.* The Government acquired the site of Sarnath in 1856 from an Indigo planter Mr. Ferguson. To carry out his project of building a temple here Dharmapala had bought some land, part of which was later acquired by the Government for excavation. A beautiful mango grove in which Sir Harcourt Butler, Governor of U. P. laid the foundation of a Buddhist temple, was given in lieu of this but this site too was later changed in favour of the one where the shrine now stands.

CHAPTER II.

OBJECTS OF INTEREST.

The following are the objects of interest at Sarnath :—

(1) A tower-like structure on a mound called Chawkhandi.
(2) The museum.
(3) A Jain Temple.
(4) The Excavated Area.
(5) The Dhamekh Stupa.
(6) The Mahabodhi Free School.
(7) The New Temple (Mulagandhakuti Vihara).
(8) A temple of Shiva.
(9) The Jain Dharmasala and an adjoining garden.
(10) The Burmese Dharmasala.

(1) As one approaches Sarnath one sees an octagonal tower on a mound. This was constructed by Akbar in 1588 A.D., as the verses inscribed on a stone slab in the building at its entrance show, to commemorate a visit to Sarnath by his father Humayun. The verses on the slab are copied in Persian in the report of the Archæological Department but the translation of the third distich is not accurate. The proper translation is not that Humayun sat there but that he *sat on a throne.* The walls of the tower over the dome have a couple of mortises for fixing flagstaffs. The interior of the tower was bored by General Cunningham up to the spring level but no relic was found. That this dome covered

over by a tower was built on a stupa is evident. We know nothing about the builder, or the age of this stupa. This was very likely the spot where the Buddha met his five comrades who had deserted him on account of his having abandoned austerities and resumed normal life, and who though indifferent to him at first paid him homage, being moved by his majestic bearing. These five ascetics became at length his disciples after hearing the first sermon known as Dharma Chakra. The Buddha had made only two merchant converts before this.

I have no information as to why Humayun paid a visit to this desolate place. This much is certain that no repair was ordered by either Humayun or his son Akbar. There was nothing of Muhammadan interest in the ruins. What Humayun and Akbar could see were the Dhamek Stupa and the Stupa demolished by Jagat Singh; the other ruins were all covered over by layers of earth. If speculation is permitted, the presence of two mortises for a flagstaff and the sitting of Humayun on a throne might imply that the dome and the tower were meant to show that the two Moghal Emperors were successors of Asoka, the Emperor before them.

At the foot of this tower there is a well, not ancient perhaps, and a platform over which a mutilated image of Kali is placed with a Kund in front. This was used by the villagers in the vicinity for sacrificing goats to Kali. Such an altar could not originally be near Buddhistic or Jain edifices. This platform must have been built much later.

(2) *The Museum.*—Then we come to the Museum —an artistic building in a beautiful lawn. This was constructed in 1910 to lodge all the finds, the fruits of

the labours of Archæological officers. As one enters the Museum Block I, one notices :—

(*a*) a lion capital;

(*b*) a huge red stone statue with a post behind it, and a huge stone umbrella near it;

(*c*) a statue of Buddha in a preaching attitude;

(*d*) a statue of Avalokitesvara;

(*e*) a statue of future Buddha Maitreya.

(*a*) The lion capital contains the figures of four lions, below them are depicted four animals, a lion, a horse, an elephant and a bull. Experts think that these four animals represent four guards of a celestial lake called Anotatta described in Buddhist scriptures, but in my humble opinion, the Lion is proverbially "Lord of the forest." The other denizens of the jungle are placed under the figures of the 4 lions above. This capital also contains the symbol of a wheel indicative of the wheel of law which the Buddha set in motion. The polish of the sculpture is remarkable. It is said that this art of polish is now lost. This kind of polish is found on the Asokan column here and elsewhere. This lion capital dates from the Asokan period. The guide books say that a wheel over this capital was not discovered intact but its fragments were found scattered here and there. This capital rested on the top of Asoka's column, part of which is within an enclosure in the excavated area. It was hurled down to the ground breaking the column into pieces.

(*b*) *The Red Stone Buddha.*

This statue, together with the umbrella which was a canopy and the post behind were made at Muttra and was brought to Sarnath by a monk.

(c) *The Statue of Buddha in a preaching attitude.*

This statute of Buddha preaching his first sermon is the finest sculpture yet found in India. The characteristic serenity of expression is remarkable. The Buddha is seated cross-legged making with his fingers a sign which is known as Dharma Chakra Mudra. The folds of drapery show transparent robes through which the outlines of Buddha's person are visible. On the base are engraved figures of his first five disciples, the very comrades who had deserted him and whom he met at the place called Chawkhandi—the sixth figure probably represents the donor. We notice the wheel of law in the centre of the base. There is also a halo (Prabha Mandala) and the figures at the top are two flying devas making offerings to the Master.

(*d*) *Avalokitesvara.*

This is a statue of Bodhisatva and is an image of the Mahayana school.

(*e*) *The future Buddha* (*Maitreya*).

This represents the future Buddha who is yet to be born at Benares.

We have next to go to the second block through the middle room. Just as one enters one sees a very big statue, mutilated in part, of Krishna, holding up the Govardhan mountain, one of the feats of Krishna. This was found in 1927 at Arra, a village near Benares City. It was, however, not discovered in Sarnath proper. This confirms the view that Rishipatana had a larger area than the tract known as Mrīgadaya. At the opposite end of this block, a colossal statue of Shiva slaying a demon with his trident attracts one's attention. This was found in the Sarnath excavations. It is in an unfinished

condition and would have been finished had not Ghori's general thrown it down to the ground along with other idols, both Hindu and Buddhist, which all met the same fate at his hands. (See Fareshta's history, Urdu translation, p. 90).

Block I, the middle block and block II contain numerous idols, heads, friezes, statues, pottery and numerous fragments described in detail in the reports of the Archaeological Department and summarized in the "Guide to Sarnath" by R. B. Dayaram Sahni.

Let us take leave of the Museum and cross the road to the excavated area. The first thing one notices is the foundation of the rooms of a monastery—designated Kittoe's Monastery i.e. Monastery No. 6 which Major Kittoe had unearthed in 1851. According to him the monastery was destroyed by a great fire. The conflagration was so sudden as to force the monks to abandon their food. Mr. Sahni notes in his Guide that he found in two cells several earthen pots containing remnants of cooked rice. (P. 40 Guide).

(3) THE JAIN TEMPLE—On one side of the Kittoe Monastery you see a temple. This is a Jain temple built in 1824. It contains an image of the 11th Tirthankar Shreansh Nath who attained his Tirthankarship in a village named Singhpur, one mile away from the temple. In the vicinity of this temple, there is a shed in which are lodged some Jain and one or two Hindu sculptures, some of them are placed outside the *enclosure*.

(4) We now pass on to the area of excavation. As we pass on to it, we shall notice many votive stupas and alongside of them a flat open site. This was the place from where Jagat Singh removed a huge Stupa, and with

the material thus obtained, built what is now known as Jagat Gunj. The Archæological Department has identified this site with the site of what is stated in Buddhistic books and in the travels of the Chinese pilgrims as Dharmarajika Stupa. The Vihara which the Mahabodhi Society has built in Calcutta (4A College Square) has been named Dharmarajika and is worth a visit. On the upper storey there is a stupa which contains one of the relics discovered at Bhattiprolu given by the Government of India to the Society. The style of architecture and of painting of this new Vihara are after Ajanta. Mrs. Mary Foster of Honolulu had contributed a substantial sum towards its construction.

Then we see what is called the main shrine and its chapels. This was discovered in 1918-1919. No pains were spared by the Archæological Department in identifying it.

There are ruins of many monasteries which speak for themselves. Just near the main shrine there is an enclosure which contains Asoka's column such as was left after the fracture of the upper part, pieces of which are lying near the enclosure. The lion Capital was reduced to pieces. Fragments of it only have been discovered. It was not an idol, nor an Icon which an iconoclast considered it his religious duty to break; its destruction was nothing short of mad fury.

We then pass on to what is identified as Dharma Chakra Jina Vihara which owed its construction to Kumaradevi, the Buddhist queen of a Hindu Raja Govind Chunder of Kanouj, which was built some years before the devastation by Muhammad Ghori's general; of this only the foundations could be exposed. A long

subterranean passage has, however, survived; regarding the use of which there are divergent opinions. The Archæologists are of opinion that Kumaradevi's Vihara must have been in the South Indian temple style. This ought to have been natural because she hailed from the Godavari District in Southern India. This Monastery was built between 1126 and 1154 A.D. and Sarnath had a spell of new life only for four decades when Ghori's general destroyed the Monastery in 1194. No images were found in the ruins of this Monastery except two female images, now to be seen in the Museum. It is not ascertained yet what deities these figures represent. An inscription unearthed at the South gate of this Monastery placed in the Museum supplied the clue as to its builder.

(5) We pass on to a Stupa called *Dhamek* Stupa, an abbreviation of Dharma Mukha Stupa which in Sanskrit means *pondering over law*. We do not know the name of the builder, but that it was built in the Gupta period, so at least the Archæologists tell us. It is believed to have been built in honour of the future Buddha Maitreya. It was here that Maitreya received assurance from Gautama Buddha that the former will be the future Buddha (Arch: Report 1904-05). This Stupa has survived the devastations and must have been seen by Humayun and his son Akbar. Close to it, were found pestles and mortars for pounding drugs which suggest that there was a hospital near it. This Stupa, however, did not escape spoliation as we see evidence of so many carved stones pulled out making many gaps, some of which were filled in by ordinary stones by the Archæological Department; yet many gaps remain unfilled. It is a pity that so many beautiful stones disappeared, types

of existing ones are given in Mr. Sahni's Guide. The mischief done to it is apparent and had not very big stones been joined by iron cramps rendering the pulling difficult, this Stupa too would have been dismantled wholesale to supply materials for some building or other. Pilgrims worship this Stupa, the only remnant left of Buddhist times.

(6) We then pass on to a modern building which is the Mahabodhi Free School founded by the Anagarika Dharmapala.

(7) We next proceed to a magnificent Temple with a lofty tower recently built by the Mahabodhi Society. The Holy Relics of the Buddha presented by the Government of India are preserved here. The walls of the temple are being adorned with scenes from the life of the Master by two famous Japanese artists. The late lamented Mrs. Foster contributed a large sum towards the cost of the temple. Dharmapala gave it the name of Mulagandha Kuti as he had found this name inscribed on one of the slabs discovered in the excavations (Isipatana Bulletin). The fact of the matter is that dwelling houses built by the followers for residence of Buddha were named Gandha Kutis or "perfumed chambers or halls." The principal one of these was called Mula Gandha Kuti. The slab above referred to is to be found in the Museum and the translation and transliteration appear in the official Catalogue (Da. 15). It describes a dedication by Sukhamana, a female lay follower of Buddha.

This was used as a lamp post in the Gupta period. There is another inscription also of Mahipala about 1083 Samvat. Its other name is stated therein as Ashta Maha

Asthan. In addition to these, Gandha Kutis are found mentioned in a number of terra cotta seals found in the excavations.

We have not only more than one Mulagandha Kuti at Sarnath but elsewhere also Kutis are named Gandha Kutis e.g. (1) One is said to have existed at Jetavana, Saheth Maheth (Sravasti in Balrampore). (2) Another at Nalanda (Takakusu's translation of It Sing's Travels, p. xxxvii). (Arch. Rep. 1906-7, p. 98).

We pass on to a Mahadeva Temple, not very ancient in age. An annual fair is held here. It is named Sarnath which was not a name of Shiva in Hindu Mythology but, as observed before, a name given to this god after Buddhism had become ancient history, a name which Lord Buddha bore for his attachment to the deer. The symbol of deer has been found in many Buddhist seals and coins and is still to be noticed in Tibetan Lamas' armorial devices. It is obvious that Shiva's name cannot and had not any association with the deer. It is the Nandi Bull with which he is associated.

I visited this Sarnath temple as it is now called. I found that the structure of the temple itself is not ancient; inside are symbols of Shiva, and outside it there are two Nandis of stone, one intact and the other broken, and in a platform is built a small statue of Buddha descending from heaven whither he had gone to preach to his mother, and another image of Buddha overlooks the tanks in a protection-granting attitude and fragments of a slab with stencil carving, and four Votive Stupas and a finial for adorning Copey or a Canopy. How these came to be there requires explanation. Besides these, there were two Samadhis of Saints, somewhat like

Buddhistic Samadhis and on a platform a linga is placed.

Now we have to return and on the way back we pass by the newly erected Mulagandha Kuti Vihara Library and the Jain Dharamsala adjoining a garden belonging to the same community.

The Vihara Library contains a fine collection of Buddhist books in addition to numerous works on allied subjects. It is a growing library and is bound to become one of the finest Buddhistic libraries in the world.

If we just leave the public road at the crossing near the Museum and go a furlong towards the fields on the west we reach the Burmese Dharmasala. This is a double storeyed building containing many rooms for the pilgrims and one chapel containing Burmese images of Buddha on the upper storey.

This completes a survey, however brief, of Sarnath. The excavations though not continuous have revealed many things but the golden Mango on the top of a Stupa which Hwen Tsang mentions, has not been discovered, nor is likely to be discovered for obvious reasons.

The land of Sarnath is holy to the Buddhists for two reasons, one that here Kasyapa, one of the previous Buddhas was born, the other that here Gautama Buddha preached his first sermon which is the foundation of Buddhism. It is sacred to Jains as one of their Tirthankaras attained to perfection at Singhpur, a village near this forest. It is equally holy to Hindus for reasons stated above.

"The iconoclast may shrug his superior shoulders at the pious worshipper," says a writer in "The Seeker,"

Feby. 1931 to p. 82, "whose prayers are rendered more fervent at the sight of sacred symbols which, he ought to know, may have a high potential energy. He should remember that nothing can be destroyed and a devotional electric charge, so to speak, is not alien to universal law."

The Mahabodhi Free School is to be raised to a Seminary where many languages will be taught. It is to become an international centre for all the Buddhists of the world and when the various schemes connected with the Mulagandha kuti Temple become materialised, it is bound to attract thousands of worshippers, and numberless visitors will flock to see Sarnath.

Reader, just contrast the invader in his fury of vandalism destroying religious objects ruthlessly, not sparing some of them as works of art with those blessed excavators, preservers, conservers who unearthed them, classified them and exhibited them! The remnants of good deeds of the Buddhists in past lives brought a race from across the seas to restore, repair, and re-construct whatever could be discovered, or it may be that that race came here by destiny to earn good Karma which will create for it a happier life in future births.

After so many centuries Sarnath is again in the hands of Theravada Buddhists as the Chinese pilgrim Hwen Tsang found it. May Sarnath regain its past glory!

APPENDIX

In this appendix to this brochure, we are reproducing the accounts of Sarnath as given by the two famous Chinese pilgrims Fa-Hien and Hwen-Tsang who visited India in the 4th and 7th centuries respectively.

FA-HIEN'S ACCOUNT.

"Again following the Ganges for twelve yojanas to the west, he arrived at the city of Benares in the land of Kasi. About ten li to the north of the city, he came to the shrine in the Deer-forest of the Immortal. In this deer-forest there was once a saintly hermit, with whom the wild deer would often come and pass the night. When the World-Honoured One was about to become a Buddha, the devas in space sang these words: "The son of king Suddhodana left his home to learn the Truth; seven days hence he will become a Buddha." The saintly hermit, hearing these words, at once entered into Nirvana. Therefore the place was named the Deer-forest of the Immortal; and later on, after Buddha had attained to Buddhaship, a shrine was built here."

(The Travels of Fa-hien, Giles, Translation, p. 60).

P'O-LO-NI-SEE (VARANASI, OR ANCIENT BENARES[1])

HIUEN TSIANG'S DESCRIPTION OF BENARES.

This country is about 4,000 li in circuit. The capital borders (on its western side) the Ganges river. It is about 18 or 19 li in length and 5 or 6 li in breadth; its inner gates

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[1] This is the restoration of the Chinese equivalents. A note in the original gives the sound of ni as -n(iu)+(he)a, i.e., na; the restoration, therefore, is Varanasi, the Sanskrit form of the name of Benares. It was so called because it lies between the two streams Varana and Asi, affluents of the Ganges. See Sherring's "Sacred City of the Hindus."

are like a small-toothed comb[2] ; it is densely populated. The families are very rich, and in the dwellings are objects of rare value. The disposition of the people is soft and humane, and they are earnestly given to study. They are mostly unbelievers, a few reverence the law of Buddha. The climate is soft, the crops abundant, the trees (fruit trees) flourishing, and the underwood thick in every place. There are about thirty *sanghārāmas* and 3,000 priests. They study the Little Vehicle according to the Sammatiya school (Ching-liang-pu). There are a hundred or so Deva temples with about 10,000 sectaries. They honour principally Mahesvara (Ta-tseu-tsaï). Some cut their hair off, others tie their hair in a knot, and go naked, without clothes (Nirgranthas) ; they cover their bodies with ashes (pasupatas), and by the practice of all sorts of austerities they seek to escape from birth[3] and death.

In the capital there are twenty Deva temples, the towers and halls of which are of sculptured stone and carved wood. The foliage of trees combine to shade (the sites), whilst pure streams of water encircle them. The statue of the Deva Mahesvara, made of *teou-shih* (native copper), is somewhat less than 100 feet high. Its appearance is grave and majestic, and appears as though really living.

To the north-east of the capital, on the western side of the river Varana, is a stupa[4] built by Asoka-raja (Wu-yau). It is about 100 feet high ; in front of it is a stone pillar ; it is bright and shining as a mirror ; its surface is glistening and

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[2] Julien gives here "the villages are very close together;" but, as noticed before (p. 73, n. 13), the Chinese symbols *leu yen* mean "the inner gates" of a city, and the expression *sch pi* means "like a tooth-comb." I conclude it means that the inner gates of the city consisted of closely joined, and perhaps sharpened, iron or other bars.

[3] Not 'life and death" but "birth and death;" i.e., to arrive at a condition of uninterrupted life.

[4] Julien here gives Po-lo-ni-see by mistake; it should be Po-lo-ṇi (read (na, referring to the Varana or Barana (see Dr. Fitzedward Hall's remarks in the introduction to Sherring's Sacred City of the Hindus; also Cunningham, Anc. Geog., p. 436 n.)

smooth as ice, and on it can be constantly seen the figure of Buddha as a shadow.

To the north-east of the river Varana, about 10 li or so, we come to the sangharama of Lu-ye[5] (stag desert). Its precincts are divided into eight portions (sections,[6] connected by a surrounding wall). The storeyed towers with projecting eaves and the balconies are of very superior work. There are fifteen hundred priests in this convent who study the Little Vehicle according to the Sammatiya school. In the great enclosure is a vihara about 200 feet high ; about the roof is a golden-covered figure of the Amra (An-mo-lo—mango) fruit. The foundations of the building are of stone, and the stairs also, but the towers and niches are of brick. The niches are arranged on the four sides in a hundred successive lines, and in each niche is a golden figure of Buddha. In the middle of the Vihara is a figure of Buddha made of teou-shih (native copper). It is the size of life, and he is represented as turning the wheel of the law (preaching).[7]

To the south-west of the vihara is a stone stupa built by Asoka-raja. Although the foundations have given way, there are still 100 feet or more of the wall remaining. In front of the building is a stone pillar about 70 feet high. The stone is altogether as bright as jade. It is glistening, and sparkles like light ; and all those who pray fervently before it see from time to time, according to their petitions, figures with good or bad signs. It was here that Tathagata (ju-lai), having arrived at Enlightenment, began to turn the wheel of the law (to preach).

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[5] The five ascetics who had accompanied the Bodhisattva to Uravilva, This is the spot where Buddha preached his first sermon to the five mendicants. For an account of his march to Benares and the sermon he preached see Fo-sho-hing-tsang-king, varga 15, p. 168.

[6] Probably meaning that the enclosure was an octagon, as the great tower of Dhamek was (Arch. Survey, vol. i., p. 111).

[7] The wheel is the symbol of "preaching," or of dharma. The scene of Buddha's teaching near Benares is the district called Sarnath, which, according to Cunningham, is a contraction of Saranganatha, lord of deer. Buddha himself was once the "king of deer," and this may be the origin of the name. For an account of the excavations made on this spot see Arch. Survey. Vol. I, p. 107 ff.

By the side of this building and not far from it is a stupa. This is the spot where Ajñāta Kaundinya ('O-jo-kio-ch'in-ju) and the rest seeing Bodhisatta giving up his austerities, no longer kept his company, but coming to this place gave themselves up to meditation.[8]

By the side of this is a stupa where five hundred Pratyeka Buddhas entered at the same time into Nirvana. There are, moreover, three stupas where there are traces of the sitting and walking of the three former Buddhas.

By the side of this last place is a stupa. This is the spot where Maitreya Bodhisattva received assurance of his becoming a Buddha. In old days, when Tathagata was living in Rajagriha (Wang-she), on the Gridhrakuta mountain,[9] he spoke thus to the Bhikshus: "In future years, when this country of Jambudvipa shall be at peace and rest, and the age of men shall amount to 80,000 years, there shall be a Brahman called Maitreya (Sse-che). His body shall be of the colour of pure gold, bright and glistening and pure. Leaving his home, he will become a perfect Buddha, and preach the threefold[10] law for the benefit of all creatures. Those who shall be saved are those who live, in whom the roots of merit have been planted through my bequeathed law.[11] These all conceiving in their

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[8] The five ascetics who had accompanied the Bodhisattva to Uravilva, and fasted with him for six years, when they saw him receive the rice milk of Nanda, supposing he had given up the object of his religious life, left him. and came to the deer park at Benares.

[9] The "Peak of the Vulture," near Rajagriha.

[10] Julien translates this by "three great assemblies." It is true *hwuy* means "an assembly," but in this passage *san hwuy* refers to the law "thrice repeated." Hence it is said to be "a triple twelve part trustworthy knowledge of the four truths." (Oldenberg, Buddha, p. 129, and note). Compare also the phrase *tikutiko chakamo* in the Bharhut sculptures, pl-xxviii, the meaning of which has escaped General Cunningham. Mr. B. Nanjio, also in his Catalogue of the Buddhist Tripitaka, pp. 9, 10, has not noticed that the Chinese symbol, *hwui* corresponds with the Sanskrit kuta, and so has translated the phrase as though it referred to "an assembly."

[11] That is, those who shall be saved by the preaching of Maitreya are those in whose hearts my bequeathed law shall have worked the necessary preparation.

minds a profound respect for the three precious objects of worship, whether they be already professed disciples or not, whether they be obedient to the precepts or not, will all be led by the converting power (of his preaching) to acquire the fruit (of Bodhi) and final deliverance. Whilst declaring the threefold law for the conversion of those who have been influenced by my bequeathed law, by this means also hereafter others will be converted.[12]

At this time Maitreya Bodhisattva (Meï-ta-li-ye-pu-sa) hearing this declaration of Buddha, rose from his seat and addressed Buddha thus: "May I indeed become that lord called Maitreya." Then Tathagata spoke thus: "Be it so! you shall obtain this fruit (condition), and as I have just explained, such shall be the power (influence) of your teaching."

To the west of this place there is a stupa. This is the spot where Sakya Bodhisattva (Shih kia-pu-sa) received an assurance (of becoming a Buddha). In the midst of the Bhadrakalpa when men's years amounted to 20,000, Kasyapa Buddha (Kia-she-po-fo) appeared in the world and moved the wheel of the excellent law (*i.e.*, preached the law), opened out and changed the unclosed mind (of men), and declared this prediction to Prabhapala Bodhisattva (Huming-pu-sa)[13] This Bodhisattva in future ages, when the years of men shall have dwindled to 100 years, shall obtain the condition of a Buddha and be called Sakya Muni."

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[12] The same influence, i.e., of Maitreya's teaching, will act as a "good friend" for theid subsequent conversion. The expression "*shen yau.*" "illustrious friend," refers to the guidance of Bodhi, or wisdom. There is some difficulty in understanding how this assurance could have been given to Maitreya whilst Buddha was on the Gridhrakuta mountain, and yet that the spot should be at Benares unless, indeed, it was repeated there.

[13] Julien translates "and received from Prabhapala Bodhisattva the prediction following." But this would destroy the connection of the sentence; it is Kasyapa Buddha who declares to Prabhapala that he (Prabhapala) shall become a Buddha—see Wong Puh (J.R. As. S., vol. XX., p. 139 §§ 4, 5.)

Not far to the south of this spot are traces where the four Buddhas of a bygone age walked for exercise. The length (of the promenade) is about fifty paces and the height of the steps (stepping spots) about seven feet. It is composed of blue stones piled together. Above it is a figure of Tathagata in the attitude of walking. It is of a singular dignity and beauty. From the fleshknot on the top of the head there flows wonderfully a braid of hair. Spiritual signs are plainly manifested and divine prodigies wrought with power (fineness, eclat).

Within the precincts of the enclosure (of the sangharama)[14] there are many sacred vestiges, with viharas and stupas several hundred in number. We have only named two or three of these, as it would be difficult to enter into details.

To the west of the Sangharama enclosure is a clear lake of water about 200 paces in circuit ; here Tathagata occasionally bathed himself. To the west of this is a great tank about 180 paces round ; here Tathagata used to wash his begging-dish.

To the north of this is a lake about 150 paces round. Here Tathagata used to wash his robes. In each of these pools is a dragon who dwells within it. The water is deep and its taste sweet ; it is pure and resplendent in appearance, and neither increases nor decreases. When men of a bad character bathe here, the crocodiles (kin-pilo,—kumbhiras) come forth and kill many of them ; but in case of the reverential who wash here, they need fear nothing.

By the side of the pool where Tathagata washed his garments is a great square stone, on which are yet to be seen the trace-marks of his *kāshāya* (kia-sha) robe. The bright lines of the tissue are of a minute and distinct character, as if carved on the stone. The faithful and pure frequently come to make their offerings here ; but when the heretics and men of evil mind speak lightly of or insult the stone, the dragon king inhabiting the pool causes the winds to rise and rain to fall.

By the side of the lake, and not far off, is a stupa. This is where Bodhisattva, during his preparatory life, was born

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[14] Or of the "deer park," the modern Sarnath.

as a king of elephants, provided with six tusks (chhadanta).[15] A hunter, desirous to obtain the tusks, put on a robe in colour like that of a religious ascetic, and taking his bow, awaited the arrival of his prey. The elephant king, from respect to the kashaya robe, immediately broke off his tusks and gave them to the hunter.

By the side of this spot, and not far from it, is a stupa. It was here Bodhisattva, in his preparatory career, grieved to see that there was little politeness (reverence) amongst men, took the form of a bird, and joining himself to the company of a monkey and a white elephant, he asked them in this place. "Which of you saw first this Nyagrodha (Ni-ku-liu) tree?" Each having answered according to circumstances, he placed them according to their age.[16] The good effects of this conduct spread itself little by little on every side ; men were able to distinguish the high from the low, and the religious and lay people followed their example.

Not far from this, in a great forest, is a stupa. It was here that Devadatta and Bodhisattva, in years gone by, were kings of deer and settled a certain matter. Formerly in this place, in the midst of a great forest, there were two herds of deer, each 500 in number. At this time the king of the country wandered about hunting through the plains and morasses. Bodhisattva, king of deer, approaching him, said "Maharaja! you set fire to the spaces enclosed as your hunting-ground, and shoot your arrows and kill all my followers. Before the sun rises they lie about corrupting and unfit for food. Pray let us each day offer you one deer for food, which

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[15] Chhadanta, which seems to mean six-tusked, according to Siamese legend, is the name of an elephant living in a golden palace on the shores of the Himalayan lake Chatthan, attended by eighty thousand ordinary elephants.—Alabaster, Wheel of the Law, p. 305; conf. Sp. Hardy, Eastern Monachism, p. 178; Manual of Buddhism, p. 17; Mahawanso (Turnour's trans.), pp. 22, 134; Upham, Sac. and Hist. Books, Vol. iii. pp. 269; Burgess. Reports, Arch. Sur. W. Ind, Vol. iv, pp. 45, 46, Cunningham, Bharhut Stupa pp. 62, 63; Beal. Rom. Leg., Bud., p. 367.

[16] Here I follow Julien's translation, but there is probably an error in the text.

the king will then have fresh and good, and we shall prolong our life a little day by day." The king was pleased at the proposition, and turned his chariot and went back home. So on each day a deer from the respective flocks was killed.

Now among the herd of Devadatta there was a doe big with young, and when her turn came to die, she said to her lord, although I am ready to die yet it is not my child's turn."

The king of the deer (*i.e.* Devadatta) was angry and said, "Who is there but values life?"

The deer answered with a sigh, "But, O king, it is not humane to kill that which is unborn."[17]

She then told her extremity to Bodhisattva, the king of deer. He replied "Sad indeed ; the heart of the loving mother grieves (is moved) for that which is not yet alive (has no body). I to-day will take your place and die."

Going to the royal gate (*i.e.*, the palace), the people who travelled along the road passed the news along and said in a loud voice, "That great king of the deer is going now towards the town." The people of the capital, the magistrates, and others hastened to see.

The king hearing of it, was unwilling to believe the news ; but when the gate-keeper assured him of the truth, then the king believed it. Then, addressing the deer-king he said, "Why have you come here?"

The deer (king) replied, "There is a female in the herd big with young, whose turn it was to die ; but my heart could not bear to think that the young, not yet born, should perish so. I have therefore come in her place."

The king, hearing it, sighed and said, "I have indeed the body of a man, but am as a deer, you have the body of a deer, but are as a man." Then for pity's sake he released the deer, and no longer required a daily sacrifice. Then he gave up that forest for the use of the deer, and so it was

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[17] This may be translated otherwise : "Our king is not humane; in putting to death without reprieve;" or, "Our king is not humane; I die without reprieve."

called "the forest given to the deer,"[18] and hence its name, the "deer-plain" (or, wild).

Leaving this place, and going 2 or 3 li to the south-west of the sangharama, there is a stupa about 300 feet high. The foundations are broad and the building high, and adorned will all sorts of carved work and with precious substances. There are no successive stages (to this building) with niches ; and although there is a standing pole erected above the cupola (fau poh),[19] yet it has no encircling bells.[20] By the side of it is a little stupa. This is the spot where Ajñāta Kaundinya and the other men, five in number, declined to rise to salute Buddha.[21] When first Sarvarthasiddha (Sa-po-ho-la-t'a-si-to)[22] left the city to sojourn in the mountains and to hide in the valleys, forgetful of self and mindful of religion, then Suddhodana-raja (Tsingfan) commanded three persons of his own tribe and household, and two of his maternal uncles, saying, "My son Sarvarthasiddha has left his home to practise wisdom ; alone he wanders through mountains and plains and lives apart in the forests. I order you, therefore, to follow him and find out where he dwells. You within (the family), his uncles, and you without (the family), ministers and people, exert yourselves

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[18] Commonly called the Mrigadava. This is the site referred to before; the present Sarnath or Saranganatha.

19. Julien translates this "a sort of vase belonging to a religious person, inverted; "but I take fau poh to mean the cupola of a stupa, in agreement with the account given above, p. 47 and n. 163.

[20] Lun-to, circular bells or encircling bells referring to the circular plates with bells generally attached to the surmounting pole of a stupa. Julien translates, "it is not crowned with a cupola form like a bell." This seems to be impossible, as it is before stated that the stupa was surmounted by a pole.

[21] For an account of this incident see the Fo-sho-hing-tsan-king, p. 172, vv. 1222, 1223. For the origin of Ajnata Kaundinya's ('O-jo-kiao-ch'in-ju) name see op. cit. v. 1268.

[22] This was the name given to Bodhisattva by his parents. It is explained to mean "one by whom all objects are effected." Monier Williams, Sans. Dic., sub voc. Sarva). In Chinese it is translated into "Yih-tsai-i-shing." which seems to signify "one who is perfected in all ways," or "the completely perfect."

diligently to find out where he has gone to live." The five men, after receiving the order, went together casting along the out-post of the country. And now, during their earnest search, the thought of leaving their homes occurred to them also,[23] and so they thus spake one to the other: "Is it by painful discipline or by joyful means we attain to supreme wisdom?" Two of them said: "By rest and by pleasant discipline wisdom is obtained." Three of them said: "It is by painful discipline." Whilst they yet contended without agreeing, two to three, the prince had already entered on the painful discipline of the unbelievers, considering this to be the true way to overcome sorrow; and so, like them, he took only a few grains of rice and millet to support his body.

The two men seeing him thus, said: "This discipline of the prince is opposed to the true way (of escape); intelligence is obtaining by agreeable methods, but now he is practising severe discipline, he cannot be our companion." So they departed far off and lived in seclusion under the idea that they would (in their own way) attain the fruit (of enlightenment). The prince having practised austerities for six years[24] without obtaining Bodhi, desired to give up his rigorous discipline, as being contrary to the truth; he then prepared himself to receive the rice-milk (offered by the girl), with a view, by this method, to obtaining enlightenment.[25] Then the three men (who advocated

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[23] Such appears to be the force of the passage, as though the five men by their long search for the prince had become accustomed to a solitary life, and so were unwilling to return home.

[24] The period of mortification is lengthened to seven years in the southern accounts, or rather that Mara pursued the Bodhisattva for seven years up to the last vain attack he made upon him, see Oldenberg, Buddha, p. 420, Eng. trans. It is probable that the seven years' torture said to have been undergone by St. George, and the legend generally, is borrowed from the story of Bodhisattva.

[25] Julien has translated this passage as if it were spoken by "the two men" who were opposed to severe mortification as a method of religious discipline. But this necessitates the prediction that he would receive enlightenment after receiving the rice milk, "Mais quand il aura reçu une bouillie de riz au lait, il obtiendra l'intelligence" (p. 365). This is highly improbable, and I have translated it as in the text.

penance) hearing thereof, sighed and said: "his merit was just ripening, and now it is all dissipated! For six years enduring penance, and now in a day to lose all his merits!" On this they went together to seek for and consult with the two men. Having met them, they sat down and entered on an excited conversation. Then they spake together thus: "In old days we saw the Prince Sarvarthasiddha leave the royal palace for the desert valleys: he put off his jewels and robes, and assumed the skin doublet (of the hunter), and then, with all his might and determined will, gave himself to austerities to seek after the deep mysterious law and its perfect fruit. And now, having given all up, he has received the rice-milk of the young shepherd-girl, and ruined his purpose. We know now he can do nothing".

The two men replied: "How is it, my masters, ye have seen this so late, that this man acts as a mad man? When he lived in his palace he was reverenced and powerful: but he was not able to rest in quiet, and so went wandering far off through mountains and woods, giving up the estate of a Chakravartin monarch to lead the life of an abject and outcast. What need we think about him more; the mention of his name but adds sorrow to sorrow."

And now Bodhisattva, having bathed in the Nairañjanā river, seated himself under the Bodhi tree and perfected himself in supreme wisdom, and was named "The Lord of the devas and men." Then reflecting in silence, he thought who was worthy (fit) to be instructed in the way of deliverance—"The son of Rama, Udra by name (Yo-t'eu-lan), he is fit to receive the excellent law, as he has reached the Samadhi, which admits of no active thought."[26]

Then the devas in space raised their voices and said: "Udra-Ramaputra has been dead for seven days." Then

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[26] Naivasanjña Samādhi (Jul.). The theory of Udra-Ramaputtra 'Yvu-tau lan-tseu-) with respect to final deliverance is explained in the twelfth varga of the Fo-sho-hing-tsan-king. His system appears to have been a refinement on that of Kapila.

Tathagata sighing, (said) with regret, "Why did we not meet? ready as he was to hear the excellent law and thereby to obtain quick conversion!"

Again he gave himself to consideration, and cast about through the world to seek (for some one to whom he might fist preach). There is (he thought) Arara Kalama ('O-lan-kia-lan), who has reached the ecstatic point "of having nothing to obtain;"[27] he is fit to receive the highest reason. Then again the Devas said: "He has been dead for five[28] days."

Again Tathagata sighed, in knowledge of his incompleted merit. Once more considering who was worthy to receive his instruction, he remembered that in the "deer park" there were the five men,[29] who might first receive the converting doctrine. Then Tathagata, rising from the Bodhi tree, went forward with measured step[30] and dignified mien to the "deer-park garden," shining with glory; his (circle of) hair[31] reflecting its brilliant colours, and his body like gold. Gracefully he advanced to teach those five men. They, on their parts, seeing him afar off, said one to another[32]: "Here comes that Sarvarthasiddha; for years and months he has sought for the sacred fruit, and has not obtained it, and now his mind is relaxed, and so he comes to seek us as disciples (or, to seek our company); let us remain silent and not rise to meet him or pay him respect."

Tathagata gradually approaching, his sacred appearance affecting all creatures, the five men, forgetting their vow, rose and saluted him, and then attached themselves to him with

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[27] Akinchaññāyatana—(Julien).

[28] In the Lalita Vistara the number of days is three. In the Buddha-charita there is no period named.

[29] That is, the Mrigadava (Sarnath), at Banaras.

[30] "Step by step, like the king of beasts (the lion), did he advance watchfully through the grove of wisdom."—Fo-sho-hing-tsan-king v. 1199.

[31] That is, the circle of hair between his eyes (the urna).

[32] According to the Buddha-charita, vv. 1220, 1221, the five men were named Kaundinya, Dasabala-kasyapa. Vaspa, Asvajit, Bhadrika. The Lolit Vistara gives Mahanama instead of Dasabala. For the incident named in the text, see Buddha-charita, loc. cit.

respect. Tathagata gradually instructed them in the excellent principles (of his religion), and when the double[33] season of rest was finished, they had obtained the fruit (of Bodhi).

To the east of the "deer forest," 2 or 3 li, we come to a stupa by the side of which is a dry pool about 80 paces in circuit, one name of which is "saving life,"[34] another name is "ardent master." The old traditions explain it thus: Many hundred years ago there was a solitary sage (a sorrowful or obscure master) who built by the side of this pool a hut to live in, away from the world. He practised the arts of magic, and by the extremest exercise of his spiritual power he could change broken fragments of bricks into precious stones, and could also metamorphose both men and animals into other shapes, but he was not yet able to ride upon the winds and the clouds, and to follow the Rishis in mounting upwards. By inspecting figures and names that had come down from of old, he further sought into the secret arts of the Rishis. From these he learned the following: "The spirit-Rishis are they who possess the art of lengthening life.[35] If you wish to acquire this knowledge, first of all you must fix your mind on this—viz., to build up an altar enclosure 10 feet round; then command an 'ardent master' (a hero), faithful and brave, and with clear intent, to hold in his hand a long sword and take his seat at the corner of the altar, to cover his breath,

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[33] That is the season of rain, during which the disciples retired into fixed homes. But this ordinance was not yet introduced into the Buddhist system; it seems to have been a custom, however, among religious communities before Buddha's time, for in the Vinaya complaint is made to Buddha that *his* disciples continued to wander through the country when the seeds were first growing, contrary to the ordinary rule.

[34] There is no expression for "pool" as in the French translation.

[35] The magic art of lengthening life, or, of a long life. The "elixir of life" and the art of transmuting metals had been sought after in the East long before the Arabs introduced the study of alchemy into Europe. The philosopher's stone is the *tan sha* of the Chinese, i.e., the red bisulphuret of mercury, or cinnabar, See an article on Tauism in the Trans. of the China Branch of the R. A. S., part V. 1855, by Dr. Edkins, p. 86.

and remain silent from evening till dawn.[36] He who seeks to be a Rishi must sit in the middle of he altar, and, grasping a long knife, must repeat the magic formulæ and keep watch (seeing and hearing). At morning light, attaining the condition of a Rishi, the sharp knife he holds will change into a sword of diamond (a game-sword), and he will mount into the air and march through space, and rule over the band of Rishis. Waving the sword he holds, everything he wishes will be accomplished, and he will know neither decay nor old age, nor disease nor death."[37] The man having thus obtained the method, (of becoming a Rishi), went in search of such an "ardent master". Diligently he searched for many years, but as yet he found not the object of his desires. At length, in a certain town, he encountered a man piteously wailing as he went along the way. The solitary master seeing his marks (the marks on his person),[38] was rejoiced at heart, and forthwith approaching him, he inquired: "Why do you go thus lamenting, and why are you so distressed?" He said, "I was a poor and needy man, and had to labour hard to support myself. A certain master seeing this, and knowing me to be entirely trustworthy, used me (engaged me for his work) during five years, promising to pay me well for my pains. On this I patiently wrought in spite of weariness and difficulties. Just as the five years were done, one morning for some little fault I was cruelly whipped and driven away without a farthing. For this cause am I sad at heart and afflicted. Oh, who will pity me?"

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[36] We may compare with this the ceremonies observed anciently on conferring the dignity of knighthood, especially the vigil before the altar (Ingulphus, quoted by Mr. Thomas in his Book of the Court, p. 138).

[37] The account of this magic gem-sword may be compared with the "great brand, Excalibur," of King Arthur.

"But ere he dipt the surface, rose an arm.
Clothed in white samite, mystic, wonderful,
And caught him by the hilt, and brandish'd him,
Three times,....." Tennyson.

[38] Siang, the marks indicating his noble character.

The solitary master ordered him to accompany him, and coming to his cabin (wood hut) by his magic power, he caused to appear some choice food, and ordered him to enter the pool and wash. Then he clothed him in new garments, and giving him 500 gold pieces, he dismissed him, saying, "When this is done, come and ask for more without fear."[39] After this he frequently bestowed on him more gifts, and in secret did him other good, so that his heart was filled with gratitude. Then the "ardent master" was ready to lay down his life in return for all the kindness he had received. Knowing this, the other said to him, "I am in need of an enthusiastic person.[40] During a succession of years I sought for one, till I was fortunate enough to meet with you, possessed of rare beauty and a becoming presence, different from others.[41] Now, therefore, I pray you, during one night (to watch) without speaking a word."

The champion said, "I am ready to die for you, much more to sit with my breath covered."[42] Whereupon he constructed an altar and undertook the rule for becoming a Rishi, according to the prescribed form. Sitting down, he awaited the night. At the approach of night each attended to his particular duties. The "solitary master" recited his magic prayers; the champion held his sharp sword in his hand. About dawn suddenly he uttered a short cry, and at the same time fire descended from heaven, and flames and smoke arose on every side like clouds. The "solitary master" at once drew the champion into the lake,[43] and having saved him from his danger, he said, "I bound you to silence; why then did you cry out?"

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[39] Wu-wai may also mean "seek it not elsewhere." Julien translates it "do not despise me."

[40] "A brave champion"—Julien.

[41] So I translate the passage, but it may be "your beauty (or figure) corresponds to the ideal portrait I had formed of it." So Julien translates; but *fi yau ta* would more naturally be rendered "unlike that of any other."

[42] From this it seems that the portion relating to "holding the breath" is omitted in the previous sentence.

[41] That is, to escape the fire.

Then champion said, "After receiving your orders, towards the middle of the night, darkly, as in a dream, the scene changed, and I saw rise before me all my past history. My master[44] in his own person came to me, and in consolatory words addressed me ; overcome with gratitude, I yet restrained myself and spoke not. Then that other man came before me ; towering with rays, he slew me, and I received my ghostly body[45] (I wandered as a shade or shadowy body). I beheld myself dead, and I sighed with pain, but yet I vowed through endless ages not to speak in gratitude to you. Next I saw myself destined to be born in a great Brahman's house in Southern India, and I felt my time come to be conceived and to be brought forth. Though all along enduring anguish, yet from gratitude to you no sound escaped me. After a while I entered on my studies, took the cap (of manhood), and I married ; my parents dead, I had a child. Each day I thought of all your kindness, and endured in silence, uttering no word. My household connections and clan relatives all seeing this, were filled with shame. For more than sixty years and five I lived. At length my wife addressed me, 'you must speak ; if not, I slay your son !' And then I thought, 'I can beget no other child, for I am old and feeble ; this is my only tender son. It was to stop my wife from killing him I raised the cry."

The "solitary master" said, "All was my fault ; it was the fascination of the devil."[46] The champion, moved with gratitude, and sad because the thing had failed, fretted himself

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[44] That is, "my lord or master, whom I now serve"—the solitary master or Rishi. It cannot be my old master, the one who treated him so cruelly (as Julien construes it), for he comes on the scene in the next sentence. The symbols sih sse are not to be taken with chu, as though it were "my old master;" but with kin, as I have translated it, "there arose before me the former events of my life."

[45] This ghostly body or shade (*Chung-yin-shan*) corresponds with the *heidolan* of the Greeks.—Iliad xxii, 104.

[46] Of Mara : it is plain that this weird story, taken in connection with the dream, the inability to move or speak, and the actual reference of it all to Mara, is but an account of "the enthusiastic hero's" suffering from "nightmare".

and died. Because he escaped the calamity of fire, the lake is called "Saving the Life," and because he died overpowered by gratitude, it has its other name, "The Champion's lake."

To the west of this lake there is a stupa of "the three animals." In this place, when Bodhisattva was practising his preparatory life, he burnt his own body. At the beginning of the kalpa in this forest wild, there lived a fox, a hare, and a monkey, three creatures of different kinds but mutually affectionate. At this time Sakra, king of Devas, wishing to examine into the case of those practising the life of a Bodhisattva, descended spiritually in shape as an old man. He addressed the three animals thus! "My children, two or three,[47] are you at ease and without fear?" They said, "We lie upon (tread on) the rich herbage, wander through the bosky brakes, and though of different kinds we are agreed together, and are at rest and joyful." The old man said, "Hearing that you, my children, two or three, were peaceful at heart and living in sweet accord, though I am old, yet have I come from far alone, forgetting my infirmities, to visit you; but now I am pressed with hunger what have you to offer me to eat?" They said, "Wait here awhile, and will go ourselves in search of food." On this, with one mind and with single purpose, they searched through the different ways for food." The fox having skirted a river, drew out from thence a fresh carp fish. The monkey in the forest gathered fruits and flowers of different kinds. Then they came together to the appointed place and approached the old man. Only the hare came empty, after running to and fro both right and left. The old man spake to him and said, "As it seems to me, you are not of one mind with the fox and monkey; each of those can minister to me heartily, but the hare alone comes empty, and gives me nought to eat ; the truth of what I say can easily be known." The hare, hearing these words and moved by their power, addressed the fox and monkey thus:

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[47] There appears to be an error in the text, as though san (three) had been repeated, but the middle stroke of the first symbol erased. But as the same symbols are used in the next sentence, the meaning may be simply, "My children."

"Heap up a great pile of wood for burning, then I will give (do) something." The fox and monkey did accordingly ; running here and there, they gathered grass and wood ; they piled it up, and when it was thoroughly alight the hare spake thus : "Good sir ! I am a small and feeble thing ; it is difficult for me to obtain you food, but my poor body may perhaps provide a meal." On this he cast himself upon the fire, and forthwith died. Then the old man reassumed his body as King Sakra, collected all the bones, and after dolorous sighs, addressed the fox and monkey thus : 'He only could have done it (or, unprecedented event). I am deeply touched; and lest his memory should perish, I will place him in the moon's disc to dwell." Therefore, through after ages all have said, "The hare is in the moon." After this event men built a stupa on the spot"[48]

Leaving this country and going down the Ganges eastward, 300 li or so, we come to the country of Chen-chu. From Hien Thsang's "Records of the Western World." Beal's ed. pp. 44-61).

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[48] The preceding story is known as The Hare Jataka. It is given in Rhy's Davids' Buddhism ; it is found also in the Chinese Jataka book ; see also Fausböll, five Jatakas, p. 58..

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